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# THE EAST & WEST REVIEW

*An Anglican Missionary Quarterly*

## CONTENTS

ARTICLES :	Page
From Edinburgh to Amsterdam - - J. McLeod Campbell	3
Preparation for the Parousia - - - M. A. C. Warren	9
Fourteen Days - - - F. W. T. Craske	15
The Overseas Contribution to Education R. W. Stopford	19
Christian Education—a Power in World Affairs - - - John Drewett	24
Whither Islam and Christianity? - - Eric Bishop	29
Book Notices - - - - -	32

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# The East and West Review

*An Anglican Missionary Quarterly*

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## CONTENTS

### ARTICLES :

Page

From Edinburgh to Amsterdam	J. McLeod Campbell	3
Preparation for the Parousia -	M. A. C. Warren -	9
Fourteen Days - - - -	F. W. T. Craske - -	15
The Overseas Contribution to Education - - - -	R. W. Stopford - -	19
Christian Education—a Power in World Affairs - - -	John Drewett - -	24
Whither Islam and Christianity?	Eric Bishop - -	29
Book Notices - - - -	- - - -	32

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# FROM EDINBURGH TO AMSTERDAM

By J. McLEOD CAMPBELL\*

**I**T is almost an obligation for a survivor of Edinburgh, 1910, to take that Conference as point of departure and standard of comparison in his reflections on Amsterdam, 1948. Sir Walter Moberly was, I think, the only other representative present of the group of junior dons who were given a footing in the Edinburgh World Missionary Conference as stewards. Two of them, William Temple and William Paton (Neville Talbot was a third) had not lived to inaugurate the World Council of Churches of which they had been architects as respectively first President of the Provisional Committee and one of its first Secretaries. But two of the architects of Edinburgh provided living links between the two meetings: Dr. John R. Mott, the Chairman of Edinburgh, whom, aged 83, Amsterdam hailed as Honorary President of the World Council; and Dr. J. H. Oldham whose creative energy brought Edinburgh into being; who had also midwived the infant International Missionary Council, piloted the Oxford Conference on Church, Community and State in 1937, and contributed two very powerful papers to the preparatory volumes for Amsterdam.

There are many points of contrast. No Edinburgh delegate would have conceived the possibility of arriving by air, whereas a large proportion of the Amsterdam company had flown: Bishop Newbiggin could discuss in an Amsterdam café on Saturday night what he was going to say about the Conference at a Bombay meeting on the following Wednesday as though it were the most natural thing in the world. Nobody at Edinburgh could have conceived the degree of world-publicity attained at Amsterdam. Not only were there 250 pressmen from all over the world—American papers were said to be covering Amsterdam more lavishly than they covered the Olympic Games—but the secrets of Amsterdam were proclaimed instantaneously upon the world's house-tops by wireless. Edinburgh delegates would certainly have been mystified by the hat-pegs with harness at the door of the Conference Hall to which every Amsterdam delegate helped himself as a matter of course before sitting ear-phoned and breast-plated with a device that magnified the tones of the inaudible and translated unknown tongues. The Conference owed a great debt to the benefactors who provided these aids, though the system has its disadvantages; few speakers disengaged themselves from their manuscripts, doubtless out of consideration for the interpreters, and their personalities were thereby discounted: there is no short cut to freedom of œcumenical intercourse till the œcumenically-minded accept it as part of their œcumenical obligation to acquire at least two languages.

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The moral climate as well as the inventions which conditioned Amsterdam was incredibly different from Edinburgh's. There was no hint in 1910 of what was to happen in 1914. The only war that entered into the discussion was the recent Russo-Japanese conflict with its Asiatic repercussions. Amsterdam could not fail to be realistically aware of the two world wars which had intervened. Here were representatives of the combatant nations, European and Eastern, of the occupied countries, of devastated areas. Many delegates had suffered in their own persons—Niemöller, Hans Lilte, Berggrav, Yashiro. The streets and canals of Amsterdam were brilliantly festooned and illuminated in the Queen's honour; but here and there hung a flag at half-mast, mute reminder of a spot at which hostages had been shot. The city's Jewish community was 20,000 instead of 100,000, and the fate of the 80,000 was unknown. Seven million out of the nine million displaced persons at the end of the war had, we were told, been repatriated; but the number of refugees to-day stands at 14,000,000, exclusive of half a million Arabs. Amsterdam again could not but be realistically aware of existing international chaos and of the atomic menace. There were vocal representatives from opposite sides of the iron curtain: the issue was frankly posed by two—Mr. John Foster Dulles, to whom the Conference listened with the respect due to one who seemed likely to carry heavy burdens of official responsibility in the United States government, and Professor Hromadka of Prague, to whom the Conference accorded the respect due to one whose course was exposed to possibilities of personal peril.

Edinburgh was a collection of individuals nominated by missionary societies—missionaries, missionary supporters and what would nowadays be called V.I.P.'s. The participation of Anglican Societies and dignitaries, though by some of themselves regarded with some trepidation, was hailed as a gratifying novelty. Certainly it was novel in those days to find such very important persons as the Archbishops of Canterbury and York (Randall Davidson and Lang), such Bishops as Southwark and Birmingham (Talbot and Gore), and such Bishops-to-be as Father Frere, taking prominent parts in an interdenominational gathering. At one point the Conference rose to sing the Doxology. What excited such fervour? The agreement to institute a Continuation Committee. If the outcome of this action had been known there was certainly much to give thanks for, but that so modest a step could be thus acclaimed points the contrast between 1910 and 1948.

It will be recalled that this Continuation Committee led to the formation of the International Missionary Council (now linked with the World Council of Churches in terms of mutual association). But it also led to Bishop Brent of the Philippines initiating the Faith and Order Movement; and Archbishop Söderblom of Upsala used to say that if it had not been for Edinburgh, 1910, the Life and Work Movement would not have come into being. Dr. Iremonger's *Life of Archbishop Temple* prints a genealogical tree tracing the progeny of Edinburgh, 1910, showing the inter-marriage of the two branches of the family in 1937, of which issue is born in 1948. Amsterdam thus occupied a third-generation position, inheriting an accumulated experience of international



and inter-Church gatherings, which were no longer novelties, though the testing separations and estrangements of the war counteracted any tendency to take them for granted.

Amsterdam was not a Conference but the first meeting of a World Council of Churches. It was not a collection of irresponsible individuals but a Council of duly-accredited delegates. Our forty Church of England delegates and alternates were elected by the Church Assembly which contributed to their expenses, or nominated by the Archbishop. This is what gives the World Council of Churches so significant a status. It is a point which must be borne in mind in appraising the outcome. It is emphasized in the report of Section I: "Because it is a Council of Churches we must discuss them (our differences) in a full sense of responsibility to those who send us, not pretending to agreements which our churches as a whole would repudiate." Apart from Rome and Moscow, all the Churches of the English-speaking nations, of the Continent, of the East, Greek, Syrian, Jacobite and Mar Thoma, Coptic, Ethiopian, Armenian, and amongst others of India, Ceylon, China, Japan, Iran and Africa were represented.

Not the least striking point of contrast between Edinburgh and Amsterdam is suggested by the concluding words of the last sentence. Readers of the EAST AND WEST REVIEW will be specially concerned to know whether these "younger" Churches were accorded due opportunities of making themselves felt and what use they made of the opportunities they had. Azariah (not yet a Bishop) was at Edinburgh, and Chinese and Japanese delegates also made a definite impression. But they spoke as individuals, and their interventions were felt to be a startling though pleasant surprise. At Amsterdam they spoke for their Churches like everybody else; their presence was regarded as a matter of course and in Sections or plenary sessions their contributions received an eager hearing. It was considered obviously appropriate that Professor Chao, together with the Archbishop of Canterbury, the Archbishop of Thyatira, the Archbishop of Upsala, Pastor Boegner and Bishop Oxnam of the U.S.A. (Methodist) should serve as Presidents of the World Council of Churches. The Conference was specially sensitive on the Colour issue. "There exist Churches segregated by race and colour, a scandal within the Body of Christ." When this sentence in its report was challenged by a questioner who asked whether racial discrimination was really to be regarded as sub-Christian, the ever-patient Section I almost shouted him down with a vociferous "Yes." There may have been occasional doubts whether a given contribution was primitive in the complimentary sense of the word, or merely naïve, but there was no lack of gratitude for whatever brought home early Christian conditions in the contemporary Church or revealed a mentality uninhibited by the controversies of the past. Amsterdam thus registered an advance in the recognition and experience of partnership with the Younger Churches. This is not to claim finality. There is still a long way to go before those Churches are so represented that those who meet them in conference may realize their actual conditions, by meeting more 'average' members than those charming and brilliant spokesmen whose spell casts perhaps a too rosy light on realities. Vigilance too is

still needed to eradicate the last vestiges of patronage : a predominantly Western assembly is always in danger of adopting the tone of Victorian parents who have allowed their children to come downstairs for dessert as a treat.

Before leaving the subject of the composition of the Conference it must be noted that the Church of England delegates were only a fraction of the total Anglican Communion delegation. This was realized at the Celebration of the Holy Communion where many races and countries were one. It was realized in a more secular and hilarious context when the Archbishop of Canterbury invited all Anglicans to a reception at which they surprised him with the presentation of a long Dutch pipe, Mr. Ting, the Chinese Secretary of the World Student Christian Federation, waxing very droll over making the presentation and the Archbishop responding in similar vein. It was a real family gathering, and what a family !

By the time this article is in print, Canon Herklots will have published his popular account of Amsterdam, and its official full report will have seen the light. The time for detailed description will have passed. Nobody will need to be told that "Man's Disorder and God's Design" was the theme of the Conference, or that Dr. Karl Barth would have preferred "God's Design and Man's Disorder." Everybody will be familiar with the Four Sections, about 100 in each, into which the Conference divided. Nobody can speak with first-hand authority of more than one Section, except in so far as all their reports were very fully discussed (and amended) in plenary session. These discussions showed that allowing for the differences of subject-matter, what may be said about Section I on "The Universal Church in God's Design" applies also to the rest, as well as to the Committees on the Laity, on the Work of Women in the Church, or the Christian Approach to the Jews.

All Sections alike were exposed to almost infinite opportunities for friction. The subjects to be dealt with were inflammably controversial ; the people who were to discuss them represented every variety of tradition, antecedent and temperament, and had reached the age at which opinions become set. All Sections alike abjured the easy path of evasion. It is little less than a miracle that there were no minority reports and that each Section could present a report which the whole Conference could bless, and regard as worthy of its benediction. Departures from unanimity only served to emphasize the integrity and sincerity of what in each case had become a corporate mind. Where else in the world outside the Christian Church could such harmony emerge from such diversity ?

Section I, studying the Universal Church in God's Design, with special reference to its dis-unity, had aggravated opportunities for discussion. Among its British members were the Archbishop of Armagh, the Bishops of Lahore and Nyasaland, Professors Hodgson and Dodd, Dr. W. Robinson, the Principal of Cuddesdon, Dr. Marsh of Mansfield, Dr. Donald Baillie, Dr. Ramsey and others. They found themselves *vis-à-vis* the serried ranks of distinguished expositors of Continental theology headed by Karl Barth. Professor Florovsky represented the Russian Orthodox position. Dr. Craig of Yale and other



contributors to the preparatory volume were to be seen and heard. The Lutheran Bishop of Hanover, Hans Lilje, proved a genius of a chairman, and the secretary, Oliver Tomkins, a draughtsman of the first order. As for the subjects, they covered all the issues which have divided Christendom for centuries.

It was soon evident that there was to be no evasion. Everybody was outspoken and expected everybody else to be outspoken. There was to be no contentment with agreement upon isolated parts of belief about the nature of the Church and its mission if they were found to be irreconcilable with the total context in which different Churches set them. So, to use the prevailing idiom, there were found to be agreements within disagreements, and disagreements within agreements. Was it worth travelling so far and spending so many hours to discover that? There need be no hesitation in dismissing any doubts about it. Even if the measure of agreement had been less striking than it was, it surely registered a notable advance on anything that Christendom has known for several hundred years that its theologians thus met face to face, patiently receiving correction of their misunderstandings of one another, listening with disciplined forbearance to views for which their forefathers would have burnt each other, anxiously examining their own consciences as to their own and their Churches' share in perpetuating the divisions which have frustrated the prayer of their common Lord. "We come from Churches which have for long misunderstood, ignored and misrepresented one another. . . . We have been drawn together to discover that notwithstanding our divisions we are one in Jesus Christ. . . . We cannot ignore one another, for the very intensity of our difference testifies to a common conviction which we drawn from our Lord, Who will not allow us to turn away from one another. . . . Before God we are responsible for one another."

Section I had no monopoly of this experience. All discovered a cathartic potency in facing their respective spheres in their totality: the totality of Christian experience as represented by the Confessions; the totality of the Church's evangelistic task, the old distinctions between Churches older and younger, Churches sending and receiving being transcended: the totality of the impact of the Church on Society, problems of economic systems or State relations being viewed in their universal relevance; the totality of World Relationships, international disorder, war, fundamental freedoms, being discussed in a fellowship that knew no racial or national problems.

A word must be said about the worship of the Conference without which its characteristic quality of fellowship at a deep level could not have been realized. This worship reflected both unity and disunity, both disagreement and agreement. Great united services opened and closed the Amsterdam fortnight. All were one in the morning Prayers, which were taken by representatives of different Churches on different days, simple services of praise and prayer with a minimum of homily: the form of service was printed in three languages. All were one in the evening prayers which closed the day's committee work. All attended a service of Preparation for the Holy Communion conducted by Dr. Kraemer in the Nieuwe Kerk on Saturday night. A tri-lingual

hymn book secured unison in praise. The Communion Services, however, reflected the tragic facts of disunion. All could be present and were invited to be present at each other's rites, but not necessarily as partakers. Vast numbers were welcomed by the Dutch Reformed Church on Sunday morning, when the long white-cloth'd table at which a hundred at a time could sit to partake of the elements was ten times filled: on weekdays many were glad to be present at Anglican, Old Catholic, Lutheran, Greek and Syrian rites. Acceptance of this privilege was not perhaps so general as it had been at the Youth Conference at Amsterdam in 1939, when the principle was first adopted. This was a pity, as it is also a pity that such privileges are not an occasional feature of local inter-Church relationships, because it is profoundly educative and powerfully unifying when the members of one Church or congregation seek to enter corporately, with reverence and understanding, into the spirit of another's worship, each patiently and realistically respecting the other's principles and together in the presence of their Lord sharing in a common sorrow over the breach in communion between them.

What then was the outcome of it all? That will depend upon whether the vitalizing influences of Amsterdam reach Christian congregations everywhere, so that they determine to endorse and fulfil in their relations with one another the covenant which the delegates present at Amsterdam covenanted with one another in constituting the World Council of Churches. "Our coming-together will be in vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbours. As for the delegates themselves, their mood is reflected in two further quotations from the Assembly's Message of Greeting "to all who are in Christ and to all who are willing to hear." It is a message of penitence, thankfulness and hope. "As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ." "We intend to stay together." No mockers would have said of us as we dispersed, "These men are full of new wine"; but new wine was being trodden out in the wine-press of Amsterdam. New wine needs new bottles, but the shape and texture of the new bottles it will be for the Churches rather than the World Council to determine. Amsterdam was not intoxicating, but its delegates share and hold in trust a common experience not unlike that which was spoken by the prophet Joel: a togetherness in humility Godward and manward, a togetherness in a common loyalty to Christ, a togetherness beyond man's contriving, that betokens the active intervention and inspiration of the Spirit of God. It may be questioned whether any body of men and women has ever found in the *Nunc Dimittis* quite the significance which its words carried in the context of the final service of Amsterdam. Edinburgh was the dawn of a new day. Another new day dawned at Amsterdam, a dayspring from on high. Only as dawn, not as noon, can it be rightly judged, and this recalls an African proverb which Stewart of Loveday quoted at Edinburgh in 1910: "The Dawn does not come twice to awake a man."



# PREPARATION FOR THE PAROUSIA

## A STUDY IN MISSIONARY STRATEGY

By M. A. C. WARREN\*

**J**UBILEES are convenient and appropriate occasions for thanksgiving and dedication. They seldom, if ever, coincide with some actual watershed of history, some new clearly-marked stage of development. It is therefore no simple task which the Editor has set me of looking ahead from the Third Jubilee of the Church Missionary Society with a view to picking out some of the significant developments which may be expected in the future.

The Church Missionary Society, in common with its sister Societies both within and without the Anglican communion, is so intimately involved in the whole complex of events which, on the one hand, comprise the Ecumenical Movement, and on the other the great "disorder" of our time that it would be folly to pretend that there is any clear pattern of development which can serve as a clue to action. We stake our faith on the fact that God is the God of history and that events are not out of hand because His Hand is over all, guiding our human destiny to the fulfilment of His Will. That is our one certainty. Out from that act of faith we have to adventure in faith.

This does not mean that we are left without guidance. We have been promised the Holy Spirit as the One who will lead us. But we remain sinful men and women, liable to misunderstand His leading, and therefore obliged to recognize that our conclusions must always be relative, a judgment which carries with it the corollary that the conclusions of our fellows, when they differ from ours, should be treated with respect.

What follows must of necessity take the form very largely of a personal confession of faith and must not be held to commit the Society which I have the honour to serve, but it may perhaps indicate the way in which the minds of some are moving and so discharge the Editor's assignment.

### STRATEGY TOWARDS WHAT?

Mr. Winston Churchill begins one of his chapters in his recent book, *The Gathering Storm*, with the following observation:—

Advantage is gained in war and also in foreign policy and other things by selecting from many attractive or unpleasant alternatives the dominating point. American military thought has coined the expression "overall strategic object." When our officers first heard this they laughed, but later on its wisdom became apparent and accepted. Evidently this should be the rule, and other great business be set in subordinate relationship to it. Failure to adhere to this simple principle produces confusion and futility of action, and nearly always makes things much worse later on.

\* The Rev. Canon M. A. C. Warren, D.D., is General Secretary of the C.M.S.

In this quotation, as in so many others that might be gleaned from the same volume, Mr. Churchill is writing for missionary and other ecclesiastical leaders wisdom which they will ignore at their peril. "The dominant point"—"the overall strategic object"—these are indispensable. But Mr. Churchill offers us a caution lest we succumb to yet another "blessed word." In connection with an important piece of strategy Mr. Churchill had set in hand a particular programme of naval construction. At one point he faced what seemed a deadlock because his advisers were divided. He went ahead, reflecting philosophically that—

If these kind of things go working on, one may get into position—maybe a year later—to act. But in war, as in life, all other things are moving too.

In other words our "overall strategic object," while providing our direction, must be served by tactics which are capable of a maximum of adaptability in the face of a changing situation. That is a very difficult lesson to learn and to apply.

#### THE "END" OF THE MISSIONARY ENTERPRISE.

Our first task in the missionary enterprise is to be clear about the "dominant point." Here our initial problem arises because within the Church there is a very considerable divergence of opinion as to the "end" of the missionary enterprise. Eschatology is a subject which is only very slowly forcing itself upon the reluctant attention of Christians. Its associations are mostly unfortunate, and there is still a wide-spread ignoring of the apocalyptic character of the world situation in which we live. We are at the deepest levels of our thinking and motivation, the heirs of the classic Christian compromise which dismissed the "end" of history to a remote and infinite future and confined eschatological thinking to the consideration of the individual's eternal destiny. Yet in spite of our unwillingness to think "eschatologically" the missionary movement has inevitably worked to a view of the "end." The dominant view since the eighteenth century, at least, has been the view that with the preaching of the Gospel and the teaching of the nations the world would gradually become Christian. Allowing for the over-simplification of that statement it would be safe to say that the greater part of missionary thinking and planning has conformed to that view. A qualification must be added that from about the middle of the nineteenth century there has been a revival of the belief in the imminent "second coming of our Lord" which has played an increasing part in the motivation of the missionary movement, notably in the United States, but it would not be unfair to say that so far this view has failed of an interpreter capable of influencing the theory and practice of missions.

The question which we have to ask ourselves to-day is whether the prevalent view is right? Can it be maintained with confidence in the light of the historic development of the last thirty years and the pass to which things have come in our own day? More searching still is the question whether this prevalent view really does justice to the Scriptural evidence. From this we are led on to ask if this means



that we are confronted with the traditional view of "Second Adventism" as our only alternative? Or is there some other interpretation of the "end" which combines the truth in these other points of view?

At least let it be clearly understood that there will be no clear "overall strategic object" to prevent "confusion and futility of action" without a clearly held eschatological view. Everywhere in the missionary movement to-day men and women of the younger Churches and their foreign missionary colleagues are finding themselves baffled by the onrush of events for which little if anything in their earlier assumptions had prepared them. Their basic need is a definite eschatology which can match the hour.

### A THEOLOGICAL TASK AHEAD.

There is no space here to develop adequately this all-important theme. It must suffice to point out that the missionary movement is faced with a theological task of the first magnitude, and unless it is tackled with speed and humility "things will be much worse later on." For myself I believe that many of the missionary assumptions of the past were in fact reflections of the secular optimism of their day rather than conclusions based on the balance of truth as set forth in the Scriptures. That judgment lays itself open to the accusation of sheer presumption and must be qualified at once by the acknowledgment that all our views are in part conditioned by the atmosphere of the age in which we live. Our fathers may have shared the mental climate of their age but their conversation was in heaven and their devotion to their calling from God was the secret of their achievements into which we have entered. We can but pray that we will be as faithful to our calling as they were to theirs, and humbly recognize that a later generation, if there is one, will have fresh understandings of the truth of God which will correct our limited perspectives.

But we have to be faithful to what we have seen. That is our obligation. For us it is very clear that "the wheat and the tares" are growing apace and side by side. For us it is very clear that the world is not getting better and better, but that the forces of evil are mobilizing for a fiercer attack than ever on the Church of God. For us it is becoming increasingly clear that far from a steady expansion of the Christian faith and culture, what we confront as a fact is tiny Christian minorities contending against fundamentally anti-Christian world views, in a situation in which all the old traditional patterns of human community are disappearing. As we see it the Christian Church is a resistance movement in enemy occupied territory. We look for the break through of our Captain. We may believe that a number of effective bridgeheads have been established but the sheer fluidity of the situation would seem to suggest that the Christian enterprise is best envisaged in terms of resistance movements which are preparing for the break through and that the break through when it comes will be contrived by our Captain who has the whole strategy in His mind. Under the form of such picture language we shall see our own task as consisting primarily in the preparation of centres of spiritual life in every country of the

world to be ready for the supreme encounter that will occur when He comes, and whatever the manner of His coming.

Let it be quite clear that the implications of such a view point toward the Church as being a revolutionary and not an evolutionary force. In other terms the accent will be upon the quality of the Christians rather than their quantity, upon their ability to demonstrate a new and better kind of community rather than upon their gradual infiltration of, and their all too frequent assimilation to, the communities of the world. All this has very far-reaching implications for missionary policy.

#### THE CONTRIBUTION OF THE WHITBY CONFERENCE.

Now it is against the background of this whole eschatological issue that the real significance of the Whitby Conference of the International Missionary Council in Canada in 1947 can be discovered. That Conference showed that there was emerging a new temper amongst the more far-seeing leaders of the younger Churches. Many of them had already seen the ruinous destruction of a large part of the fabric of their Church life. Most of them were returning to situations in which the Churches were facing a mounting tide of opposition and danger. The clear call from these representatives of the younger Churches was to an all out campaign of "expectant evangelism." And as far as they were concerned the note of expectancy had an eschatological content. I do not mean that they necessarily saw their task as set within the context of an imminent Parousia. I do mean that they held that "the end of all things" being at hand represented something fundamental to their situation and to their interpretation of what they had to do.

It was out of this sense of expectancy that there came so strongly from the leaders of these younger Churches the new note of partnership in their view of their relations with the foreign missionaries. Until almost yesterday all the emphasis was laid on handing over authority from the Mission to the Church. Much still remains to be done in this. But what is new is the realization that the "handing over" is not in itself spiritually significant, that under some circumstances it may be spiritually disastrous, and that the whole concept of devolution has to be rethought because in practice it is not working out according to the optimistic forecasts of a generation ago.

"Other things are moving too"—that is what Whitby discovered, and with that discovery there was the beginning of the burial of that "nationalistic spirit" which had been a significant feature in the Jerusalem Conference of 1928, and was still vigorous at Tambaram in 1938. I would not claim that the interment is complete. Indeed we must expect to see that a rising tide of nationalism within the Church overseas will threaten its universal character in the next ten years. What is significant and very encouraging is that it is Indian and Chinese and African leaders who are so clearly seeing the peril of nationalism and are calling for the working out of the new ideal of partnership.

#### GROWING POINTS OF THE MISSIONARY MOVEMENT.

Where then will lie the main missionary contribution of the immediate future? I believe that it will take three forms.



(1) If it is true that our world is dying for lack of a true view of community, then the demonstration by Christians that they have the secret of community is the most important single contribution of the Church to the setting forth of the glory and love of Christ. This means that "the art of living together" is far more important than any academic qualifications whatever. We shall continue to recruit the best and ablest men and women we can find to take their share as our representatives in this partnership. But we shall not imagine that academic qualifications are a substitute for a right attitude to people. All our missionary training therefore will be governed by this fundamental conviction. What is more, with the leaders of the younger Churches, we shall have to work out what this will mean in the actual limitation of work attempted. If the work of an institution, school, college or hospital is so run that the staff are reduced to impersonal relationships with their pupils or patients, then Christian community is impossible. Partnership will involve wrestling with that problem together.

(2) If we believe that the Church is in the world to witness to God and to prepare for His reign, then an "expectant evangelism" will represent our attitude to those who do not yet know Christ. The foreign missionary contribution to the Church overseas will lie in large part in making just such an "expectant evangelism" the central motif in all those enterprises in which the foreign missionary is involved. More and more to-day the foreign missionary is concerned in helping with the calling out and training of indigenous leaders, in school and training hospital and in theological college and teacher training institutions. If "expectant evangelism" really is to be the motif then in practice this means staffing so adequate that on these institutions there is always one at least of the staff who can be foot-loose to follow up the pupils and patients in their homes, go out with students on their practical work, provide refresher courses and retreats, and in general supplement the formal instruction in the classroom with the practical demonstration of its relevance outside.

In present circumstances this means fewer institutions, better staffed, or an enormous increase in missionary recruits and the money to support them. It would be the height of unwisdom to anticipate a great increase of missionary recruits of the right quality, or of money. There must therefore be a reduction in the extent of the present commitments of the Missionary Societies. This will involve a most difficult series of decisions on the part of the diocesan authorities overseas. No one who is at all aware of the passionate demand of the rank and file of the members of the younger Churches for more and more educational and other institutions will underestimate the unpopularity and costliness of the decisions involved. But if they are not accepted and enforced, then spiritual disaster will follow.

(3) The greatest peril of the Church is lest it should come to feel itself at home in the world and so lose its missionary conviction and purpose. It is the part of realism to recognize that the economic, social and political passions of to-day are all prejudicial to a militant spirit on the part of the Christian minorities around the world. Most of them are economically impoverished, and socially they are often "outcaste."

In many cases they represent an alien intrusion upon an ancient culture. Seldom do they exercise much political power. Their besetting temptation is acquiescence with the dominant pattern of thought and custom in the community. Evangelism may easily lead to persecution. The way of least resistance is for the local Christian community to be content to be an enclave within its non-Christian environment. And very easily the foreign missionary is thought of as representing a part of the fabric of the Church's life, his contribution to consist in maintaining an existing organization. This I believe to be a fundamental misconception of the true function of the foreign missionary. There may well be foreigners who can in this way help the life of the Church overseas. Indeed by definition there are and can be no foreigners and aliens in the commonwealth of God. But the foreign missionary has a particular function to perform. As long as he is needed he remains a perpetual protest against the tendency of a Church to settle down and lose sight of its unfinished task. A corresponding function belongs to the national from overseas visiting this country and challenging the Church here with its easy-going indifference to the needs of the world. A missionary is fundamentally concerned with the divine commission to preach the Gospel. There are other commissions within the Christian Church, no less dignified, worthy and indispensable, but it would be a valuable advance in the understanding of the missionary task if there could be a more widespread understanding of the principle of differentiation of function.

There, as I see it, are the three main lines along which our missionary task is unfolding. They are all related to the tactics which seem most adaptable to the pursuit of the "overall strategic object" which I would interpret as the preparation of the Christian minorities of the world for their responsible task when, after a manner beyond our understanding, it may be in our generation or at some later time Christ will come.

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*Books issued in connection with the C.M.S. Third Jubilee.*

In connection with the Third Jubilee of the C.M.S. the Bishop of Worcester has written *In the Power of the Spirit* (C.M.S., 2s. 6d.) to show that the Holy Spirit operates to-day as of old and is "given in an increasing measure as the Church expands across the world."

Further pamphlets in the C.M.S. Adventures of Faith series (C.M.S., 9d. each) are *The Last Fifty Years in Japan*, by Bishop Mann; *Iran: Then and Now*, by N. Aidin; *Western China: Then and Now*, by D. N. Sargent; and *Kenya: Then and Now*, by E. M. Wiseman. Like their predecessors in the series, they have a great deal of valuable information in a small compass.

*Forward*, by Canon H. A. Wittenbach (C.M.S., 4d.) is a collection of stimulating talks based on the motto of the Stewart family of Hwasang, Fukien, given in the C.M.S. House Chapel.



# FOURTEEN DAYS

By F. W. T. CRASKE\*

**H**OW are we to bring home to the people of our parishes the reality and needs of the Church overseas? How are they to realize in Christian Worship their place in the prayer of the Church Universal? How are we to change into a majority the minority who accept and shoulder their responsibility for supporting, serving and praying for the Anglican Communion and the Missionary Societies? How is the myopic view of those, whether clergy or laity, who see "Foreign Missions" as a side-line or an optional subject, to be transformed into a clear and compelling vision of the Gospel and the Church as apostolic in essence and purpose?

One answer was given in the Lambeth Campaign in this country in May and June last. One hundred overseas Bishops visited every diocese in England, Wales, Scotland and Ireland over three long week-ends. Over half a million people saw and listened to Japanese and Chinese, Indian and African, Sinhalese and Maori Bishops, as well as Bishops from the Dominions and English Bishops from dioceses in every continent. Many clergy and laity acknowledged that they had never seen the missionary task of the Church before, as they saw it during those three week-ends. The Bishops who went on this "Lambeth Walk" were immensely encouraged by the crowds which greeted them everywhere. English Diocesans said that they had never seen their dioceses so moved.

Another answer was given at Swanwick in the fourteen days from 14th to 28th August. The Church Assembly Missionary Council persuaded over twenty overseas Bishops to spend six days with 350 young people (17 to 25 years) and youth leaders at "The Hayes," Swanwick, Derbyshire. From 20th to 24th August fifteen overseas Bishops met 180 Theological Students selected by their Principals from every Church of England Theological College (except one) and from Wales and Scotland. For yet another four days 130 Teachers and Training College Staff met ten overseas Bishops. As the cause of missionary education and recruiting has something to learn from these memorable fourteen days, it is worth while looking at each of these three events in turn.

## YOUTH CONFERENCE

This was organized jointly by the Missionary Council and the Church of England Youth Council. Delegates came from forty home dioceses and from China, India, Africa, Jamaica, U.S.A., Canada, Australia, New Zealand, Mauritius, Denmark and Greece; and eighteen Germans, on a visit to England, were most welcome guests. Many enthusiastic letters received since from overseas and from all parts of this country reveal

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that the six days gave the whole company an unique spiritual experience. "Thank you for the most wonderful week in my life" was a typical comment. On the homeward journey delegates from the North and West sang "Onward Christian Soldiers" on Derby Station as the London train set out bearing the Southern delegates to their homes. That kind of thing does not happen every day in the Church of England.

What helped to produce this result? In the first place the daily worship undoubtedly transformed the outlook of both youth and leaders. Every morning the Holy Communion was celebrated by an overseas Bishop, assisted by three other Bishops from different parts of the world. The Sunday morning Eucharist, the first of the Conference, celebrated by the Bishop of Honan (Dr. Lindell Tsen) with the Archbishop of Quebec, and the Bishops of Gambia and Riverina assisting, had a profound effect on the gathering for the whole of the week. The Tuesday morning service, when the Bishop of Kobe was the Celebrant, assisted by two African Bishops and an African priest, was an experience that none present had ever had before.

It naturally followed that the morning addresses on four outstanding challenges to the Church—Modern Faiths, Ignorance and Illiteracy, Race Prejudice, and Christian Divisions—and the evening talks by overseas Bishops (Chinese, Indian, African and West Indian) on their Home Church, found an eager audience.

In the next place, the personal contacts between overseas Bishops and the delegates, in discussions, private talks, and in fun and games, were second only to the worship, in giving a new vision of the Faith and of the Church to a complete cross-section of young people. The most hardened Conference-goers among the leaders at Swanwick realized that this was not just another enthusiastic Conference, but a time of spiritual transformation when God spoke very clearly as the Church at home met the Church overseas. A keen "follow-up" is being pursued already in many parts of the country.

#### ORDINANDS' CONFERENCE

This was probably the most important of the three gatherings. It was unique in that never before had so many Ordinands from all types of Church of England Theological Colleges met together. Never had such a body of future clergy met so representative a group of overseas Bishops. As the four days passed all too quickly, it was clear that seldom had such a body of young men been so moved by an experience of the Church Universal, or found themselves, with all the variety of outlook which our Church can produce, so united in their response to the missionary challenge of the Church and of the times.

The opening meeting completely gripped the whole company when fifteen overseas Bishops said as much as they could, in the three minutes allotted to each, of the life and needs of their dioceses. Every three minutes talk was a model of the marshalling of important facts, of urgent advocacy and of variety of humour. These lightning sketches provided the vivid background and the personal touch needed for dealing with the important subjects of the week-end.

The Bishop of Egypt opened the batting on the second day with a stimulating talk on "The Changing Environment of the Church To-day." The Bishops of Kobe, Delhi and Kingston (Jamaica) followed with "The Impact of the Church on Its Environment." "Worship Throughout the Anglican Communion" was portrayed by the Bishop of Gambia and the Assistant Bishop of Colombo. The Bishops of Bendigo, Lebombo, Masasi and Melanesia gave the Ordinands a picture of the Ministry of many races in the Anglican communion. The climax of these talks came with the Archbishop of Quebec's masterly treatment of "The Vocation of the Anglican Communion." Again the daily worship at the Holy Communion lifted everyone and everything into the presence of God, as Bishops of several races ensured our unity with our fellows overseas. The celebration of the Eucharist by the Bishop of Tokyo in Japanese cast out all insularity and overcame all barriers.

The two questions considered in discussions groups produced an unusually able series of findings on "The Missionary Motive To-day," and "The Effect on the Life, Worship and Study of a Theological College, of a Growing Awareness of the Anglican Communion." The critics of Conferences can be assured that the "Theology of Missions" was well to the fore, and the staffs of Theological Colleges will find much food for thought in the groups' suggestions on the second subject.

This gathering gained immensely by having two English diocesan Bishops to lead its proceedings and its meditations, for the Bishop of Leicester was Chairman, and the Bishop of Liverpool was Chaplain.

#### THE CHRISTIAN EDUCATION CONFERENCE

Here was a quite different group of people homogeneous in profession but varied in experience. One-third of the delegates had served overseas in some Christian educational institution, some of them having returned to England recently. Under the general title of "Christian Education: a World Issue," this company of men and woman, tried—with the help of ten overseas Bishops, of the Rev. R. W. Stopford and the Rev. John Drewett—to answer the following questions: How has the profession to which we belong as Christian teachers become a world-wide profession? How did the Church come to play a leading part in education throughout the world in the nineteenth century? Why is the Church in danger of losing this leadership? What can we learn at home from overseas education? What is to be done to consolidate Christian education throughout the world?

Here were six questions with which all Christian teachers need to grapple. An excellent start was made at Swanwick in finding adequate answers. By the second day of this meeting the spiritual experiences of the two previous Conferences were being reproduced. Elsewhere in this issue Mr. Stopford's paper illustrates the quality of the thinking with which this gathering of teachers from every grade of school was challenged. The demand of the teachers for a "World-fellowship of Christian Teachers" vividly expressed the new world into the thoughts and worship of these days had led them.

What are some of the lessons of these fourteen days?



1. We need regularly to bring representative cross-sections of our own people in touch with Christian leaders from overseas?
2. There is need to do this on a large scale, with large numbers as well as with selected small groups.
3. The need and the great value of bringing together all types of Anglicans was triumphantly confirmed.
4. The Church, *qua* Church, must constantly undertake this kind of enterprise, if it is faithfully to discharge its missionary responsibility, and adequately to support the Missionary Societies in the tremendous burden they bear to-day.

It is gratifying that a good number of offers for overseas service came out of the Swanwick Conferences, and many enquiries are still coming in. The Church owes a great debt of gratitude to the Missionary Societies for the excellent delegations of missionaries they sent to Swanwick. We all can never be too grateful to the overseas Bishops who gave themselves so unsparingly after the Lambeth Conference to these 700 delegates, and who by their friendship, humour and keen pastoral sense became the agents of God in the renewal of spiritual life. The Bishops set us on a trail in the sphere of missionary education and recruiting which must be loyally pursued.

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# THE OVERSEAS CONTRIBUTION TO EDUCATION

By R. W. STOPFORD\*

A WRITER in a recent number of *The Times Educational Supplement* complained that teachers whose experience has been in the tropics are unable to obtain posts in England, and he went on to say that the advertisements of overseas teaching posts in *The Times* ought to be headed by an editorial note stating that those who accepted such posts cut themselves off from all prospect of re-employment in the United Kingdom. While there are valid reasons why an English headmaster finds it easier to appoint a man or woman already working in this country, it is unfortunately true that a great many do regard overseas experience as irrelevant or even as a disqualification, and this is due very largely to the ignorance of British educationists about what is being done overseas. Since I came back to England I have been continuously surprised by the lack of overseas knowledge on the part of educational experts here. For instance, in six of the most important books on education published in the last three years, five of them written from the Christian standpoint, I can find only two or three references to educational work in British overseas dependencies. Scanty as is the available published information—and there is a crying need for this deficiency to be supplied—the authors could have found out more if they had thought it worth while to look: *The Times Educational Supplement* has consistently remembered education overseas. But so often educated people at home think of every school in—shall we say?—Africa as being primitive to a degree, without equipment or standards, and working with a syllabus which was out of date in this country in 1870. The unfortunate rhyme about the cassowary on the plains of Timbuctoo still seems to colour ideas about any part of the missionary enterprise.

Now, it is true that there are in every part of the tropics far too many bad schools, whose buildings consist only of poles and a thatched roof, staffed by teachers who are ill-trained, underpaid and often overworked. It is true also that overseas there has been too often a tendency to copy English educational methods which were already outmoded. The wastage rate is appalling in many parts of British Africa; in Nyasaland, of 220,000 children in school, 217,000 are in standard three and below; the percentage of children attending school is so low that it is a condemnation of our colonial policy in the past; the meagre facilities for

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secondary education and the statistics of the Cambridge School Certificate Examination overseas indicate how much still remains to be done. And yet there is an overseas contribution of the greatest importance to the development of education generally. Mr. Arthur Mayhew, for many years Educational Adviser to the Secretary of State for the Colonies, in an article which he wrote for one of the unified statements of the Missionary Council, is bold enough to say: "Overseas conditions make possible and necessary educational aims and methods which, under home conditions, seem so impracticable that we are tempted to overlook them. That is why educational work at home often seems so stale and unprofitable to those who have had the exhilarating experience of work overseas. After eight years of teaching at home and more than twenty-five years' experience of educational work in India and our colonial dependencies, I often wonder why educational enthusiasts are content to stay at home." The McNair Report on the Training of Teachers recommends that service overseas should be regarded as a normal part of the experience of any English teacher, because it widens the teacher's horizon and stimulates educational thinking—though one must add that little has been done so far to implement this part of the Report.

When one looks at the situation dispassionately it is surely only to be expected that, as Mr. Mayhew puts it, overseas conditions make possible and necessary educational aims and methods which under home conditions would seem hopelessly impracticable. The educationist, with limited financial resources and still more limited staff, must of necessity improvise. He has to do for himself what in England he could get done by someone else by taking up the telephone. He is dealing with problems "in the raw": sometimes he is starting education, in the English sense, almost *de novo*. Inevitably he must get back to first principles: he soon learns that he can take nothing for granted. But the problems with which he is dealing, if different in degree, are not different in nature from those which his colleagues at home are facing. Not very long since I was talking to a group of post-graduate students at one of our English Universities about the educational problems of the Gold Coast. When I had finished describing what we were trying to do there and why, the Professor of Education remarked that I had really been describing the basic problems of education in England and that there was something which England might learn from the Gold Coast's plans for reform. There are instances where the colonies have anticipated British practice. It was in 1846 that Lord Harris proposed free education for Trinidad; the school-leaving age in Northern Rhodesia was raised to sixteen some years ago. And it is worth remembering that as a direct result of the work of Christian missions only 4 per cent. of the people in Samoa are illiterate, and only 6 per cent. in the Gilbert and Ellice Islands, which compares well with approximately 16 per cent. in parts of the U.S.A.

First and foremost overseas education has faced up to the problem of educating the community in a way in which we are only just learning to do in this country. Lord Hailey, in his *African Survey*, rightly observes that "In Africa education is, and is intended to be, an instru-



ment of change," and, if I may quote Mr. Mayhew again, he has the same point when he remarks: "The idea of a new way of life, a change in the communal attitude, is not present in our minds; it is never absent from the minds of conscientious educationists in the East and in Africa." When Mr. Stead published in 1942 his book on *The Education of a Community*, he enunciated principles which were regarded as novel here, but which were the commonplace of educationists overseas. The Diocese of Mombasa, for instance, many years before had laid down: "The school is useless if it is isolated and if education stops there." Perhaps the best illustration of what can be done in this respect is to be found in the Sudan. The staff of the Education Department there some ten years ago faced the position that before long the Sudan would become self-governing, and that it was essential to prepare the Sudanese for responsible citizenship. It was impossible to rely on the effects of normal schooling—that was too long-term a policy to meet the situation—so they set to work to evolve new techniques with such success that the work done, for instance, at the Bakht-er-Ruda Institute of Education and the Community Development work at Um Gerr have become models for other similar experiments all over Africa. Or, again, the whole concept of Mass Education—which UNESCO, for reasons which I am unable to understand, calls "Fundamental Education"—derives from the work in community education started in China and Turkey and now in process of development in Africa. It is hardly too much to say that the Colonial Office Report on Mass Education, published in 1943, is one of the most original contributions to educational practice in this century. I will return to this question of Mass Education a little later.

Because education in British Africa, for instance, has been related to the life of a community which is pre-dominantly agricultural, it has emphasised the rural side and, most unfortunately, neglected the technical industrial side. On Technical Education Africa has still almost everything to learn, but on the rural side it has a great deal to teach. Agricultural education in this country is still undeveloped. Three years ago I asked my agriculturist at Achimota to visit every centre of agricultural education in England that he could, to gain experience from them; in every case he found himself doing all the talking, and there was almost nothing which he could learn. In the Rural Scheme Schools in Ceylon there was worked out nearly twenty years ago a relationship between school and village which stimulated both. The boys worked half the day on the school farm, and all their academic studies were related to their agricultural work. They beat urban schools in examination results and they raised the standard of village cultivation in some cases out of recognition. The development teams in Southern Rhodesia, started by a missionary, have given a pattern for rural community work. Similar experiments have been tried in India at Moga, in Africa at Budo and at Achimota in the Gold Coast. Not all have had equal success, but in all the problem has been faced. In Nigeria, under the leadership of a Canadian missionary, Kenneth Prior, the Diocese of the Niger is giving the lead in establishing a Rural Training Centre in co-operation with other churches and Government, which gives promise of fresh

vitality to both the churches and the schools of the Eastern Province. When the first village college was started in Cambridgeshire it was hailed as a most advanced experiment, but the germ of the idea had been tried and found practicable before that by Miss Mabel Shaw in Northern Rhodesia.

In the field of Arts and Crafts there has been the same anticipation by Colonial educationists of "advanced" idea of this country. The work of the mission school at Cyrene in South Africa you will be able to judge if you visit the exhibition to be staged very soon in England; it is well ahead of a great deal of craft work here. The present alternative syllabus in Arts and Crafts of the Cambridge School Certificate Examination was originally drawn up in Achimota. There craft work was really not an extra, but an educational medium. It included pottery, textiles, traditional carving, western carpentry, basket-work, and in all the whole process was taught; in textiles, the college farm supplied cotton seed to villagers, whose cotton was spun, dyed and woven by the students. And that work there led outwards to the establishment with some success of local industries in which western techniques were wedded to indigenous crafts. The craft-work at Erode in South India, the work done in art classes at Makerere in East Africa, at Teacher Training Colleges in Northern Nigeria, at Achimota, is, in my opinion, far ahead of much done in England, and anticipates some of the more "revolutionary" suggestions made by Mr. Herbert Read in his *Education Through Art*.

The strand of community education, of the essential relationship between the school and the society within which it works, runs all through. Social service was realized to be a necessary part of the life of a Christian school a great many years ago overseas. The pioneer work of Tyndale-Biscoe in Kashmir and A. G. Fraser at Trinity College, Kandy, has influenced every part of the world. But it is overseas, and mainly in the Tropics, that it is still to be found at its best. I think of high-caste students at Trinity, Kandy, running a cub pack for outcaste children, of Achimota students keeping a dispensary working in a neighbouring village two hours a day, seven days in the week, while others in the vacations constructed village water supplies or taught villagers better methods of house construction—and those are only two examples out of thousands. Social service is a normal part of the work of every Training College in the Diocese of the Niger; it is still in this country a very rare occurrence. But its effect in the life of the institution has to be experienced to be understood to the full.

I referred earlier to Mass Education, which means the education of the whole community, men and women, boys and girls. In this country, in spite of our multiplicity of organizations, and our compulsory education, we are feeling our way towards further education. Mass Education in Africa can be said to supply a considerable amount of educational data of value to England. Pioneer work began with the Christian Church. In Mass Education literacy is one of the tools, and the experimental work now in process in the Sudan, at Mindola in Northern Rhodesia and in many other places is yielding valuable information. And one cannot mention literacy without reference to Dr. Laubach,

whose originality and combination of high philological knowledge and true Christian zeal have made him one of the educational leaders of our day.

But it is in the field of Christian education that I believe this country can learn most from overseas. The Churches led the way in education in India and China, in Africa and the West Indies, in the Pacific, and though sometimes they had a wrong objective in early days and sometimes have fallen away from their high ideals, they were, by and large, concerned to make education Christian. Against the social background of paganism or Hinduism or Buddhism, in opposition to the ideology of Mohammedanism, they had to think out what Christian education meant. The Report of the Education Commission at the Tambaram meeting of the International Missionary Council in 1938 has, I believe, something of value for Christian educationists at home as we face the problem of a society partly pagan, and largely materialist. In contrast to the timidity of many official publications in England, perhaps I may be allowed to quote from the introduction to the Report of the Gold Coast Committee of Education in 1941: "With all the more confidence, therefore, do we state our belief that the essential purpose of education is to open to the citizens of a country a life which is rooted in the unseen and eternal verities from which all the potentialities of the child will draw the means of growth. Spirit, mind and body are all alike the concern of education."

In this paper I have stated as strongly as I could my belief that we in this country can learn from the experience of educationists overseas. In so doing I have drawn comparisons which, because they rest on generalizations, must be in some respects unfair. But the real point which I would stress is that Christian education throughout the world is one. Its problems and its opportunities may vary; its essential task is everywhere the same—through the school, as a worshipping community, to introduce children, and adults, too, into an ever closer relationship with our Master in the fellowship of His Church. Our task is one because our Master is one. We can all learn from each other. The Church at home and overseas is mutually dependent, and so, too, are Christian teachers everywhere. As we realize more fully the identity of our task, as we appreciate more what we can learn from each other, so we shall be better fitted to play our part as teachers in the evangelistic task to which everyone who professes and calls himself a Christian is called.

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### *The Right Kind of Response.*

"I don't think it likely that we shall be able to give much help to your Diocesan Fellowship. We already have our own C.M.S. missionary in Africa; my fellow-curate is bound for India and I hope to go to South Africa, while the Rector's daughter has just sailed to join the U.M.C.A."

(From a personal letter from a curate in England to a friend in China.)



# CHRISTIAN EDUCATION— A POWER IN WORLD AFFAIRS

By

JOHN DREWETT

THE most obvious fact about the present world situation is the increasing accumulation of power into two great blocs which face one another with ever growing tension. The outward manifestation of these Great Powers is their military and economic strength, but material power is only effective if it is directed by purpose. Behind the military and economic power there must be a philosophy of life, or to use the modern expression, an ideology. The Communists are quite explicit about theirs, and we owe it to them for reminding us once again that all purposeful activity springs from underlying beliefs about the nature of Man and the world. Dialectical materialism is a worked-out system of belief, a *Weltanschauung* which gives communism its dynamic urge and which inspires each individual communist to self-sacrificial action. It is unnecessary to give any detailed account of Marxist philosophy here as it can be easily studied from its own textbooks. We should, however, remind ourselves that it proceeds from certain basic assumptions which are its articles of faith and that these are accepted as beyond question by its adherents. In the first place Marxism claims to offer a complete explanation of Man and the Universe without any reference to the supernatural. The physical and social sciences, interpreted by dialectical materialism, can give, it is claimed, a factual account of the behaviour of matter including that of human beings, both individually and collectively. Marxism also claims to give an interpretation of the historic process and to forecast the way in which human society will evolve. Having this clue to history, the Marxist imagines himself able to see a pattern in all that is happening in the world and this gives him a sense of assurance which has the quality of an evangel. He wants to convert others and those who refuse to be converted he classes as his enemies. Marxism cannot be understood if it is looked upon as no more than a political and economic system; it is a dogmatic faith which, in the end, can be matched only by a faith which is stronger and truer than itself.

The other great power bloc in the contemporary world is led by the U.S.A. It is more difficult to describe the ideology which underlies American influence, but it can best be summed up as scientific humanism. It has not been so well systematised as Marxism but it is becoming more clearly defined as it finds itself forced by its opponent to ask fundamental questions about its own aims and underlying assumptions. It is for this reason that the liberalism "without assumptions" of the last century is rapidly giving way to a conscious philosophy which is taking on the characteristic marks of a religious faith. Its basic assumption is individual freedom. It is taken as axiomatic that if each indi-

\* The Rev. John Drewett is Education Secretary of the C.M.S. This article is based on a paper read to the Christian Education Conference at Swanwick, in September, 1948.

vidual is allowed and encouraged to develop to the full his own potentialities the greatest good will come to him and to society. Thus, society exists in order to serve the individual and the sense of community is weak. This is perhaps its most obvious difference from Marxism, where the sense of community is strong and that of the value of the individual weak. Scientific humanism is not dogmatically but practically atheistic. It has unlimited faith in Man's power to overcome all the obstacles in his environment and so, by his own knowledge and resourcefulness, to abolish disease and poverty and to create heaven upon earth. It is important that this scientific materialism should now be recognized as having become aggressive in its missionary zeal. All over the world, and particularly in Africa and the East, it has its ambassadors and its propaganda machine. Through films, books, radio, advertisement, every effort is made to inculcate in the minds of primitive and impoverished peoples a love of luxuries and a materialistic scale of values. In every way the suggestion is put across that increased wealth will solve all human problems. For those who have never known a reasonable standard of living there is a tremendous attraction about this gospel of material progress.

*Ideologies and Education.*—As soon as a community becomes conscious of a common purpose, a new significance is attached to education for it is at once recognized that the faith has to be handed on to succeeding generations. The emphasis passes from education as a process for developing the potentialities of the individual child (which was the commonly accepted doctrine of the nineteenth century liberals) to education as a process by which the younger generation is brought up to accept a set of values and assumptions and to become conforming members of a community. It is true, of course, that in the heyday of liberalism, values and standards were inculcated, but this was done (except in Christian schools) largely unconsciously. It was claimed that the knowledge imparted was free from bias and definite beliefs were said to stand in the way of the apprehension of truth. The German and Russian revolutions overthrew this conception of education and substituted dogmatic systems in which all factual knowledge was interpreted in the light of the basic assumptions of the Nazi or Communist creed. Moreover, education became a function, not of the school alone, but of the whole community. The child learnt his "religion" in the life of the party, membership of which was closely integrated with the life of the school. Every subject in the curriculum was a medium through which the basic philosophy was imparted. In this way the conception of the educative community which had been lost in the nineteenth century was restored.

Under threat from the new dogmatisms of nationalism and communism, the democratic countries have been forced to reconsider their own educational philosophies. Commissions have been at work in America and in Britain trying to formulate a more definite basis for education. It cannot be said that, apart from a minority of Christian educational philosophers, much progress has yet been made. A good deal of lip-service is given to "character-training," by which seems to be meant the inculcation of the Greek virtues together with certain

emphases from Christian ethics. So far as the content of education is concerned there is, however, a strong bias in favour of the sciences which are studied in such a way as not to be influenced by the religious beliefs of either teacher or pupil. In so far as education has any conscious purpose in democratic countries, it seems to be a preparation for earning a living, and the State system is designed to produce categories of people, such as professional men and civil servants from the public and grammar schools, technicians from the technical high schools, and manual workers from the secondary modern schools. In the past the kind of education available depended to a large extent upon the wealth of the parents, but there is now greater opportunity for poor boys of ability to obtain the kind of education from which they are thought likely to benefit most. In Britain, though not in America, France and some of the Dominions, religious instruction is given in the State schools and it seems clear that in the British Education Act of 1944, the nation recognized the importance of having a philosophy of life underlying the educational process and wished that philosophy to be modelled on the Christian faith. But in one sense this confuses the issue, for it may lead to the idea that a system of education based upon humanist assumptions becomes Christian by adding to it the subject Religious Knowledge. This danger becomes more real when it is taught by teachers who are not themselves convinced and practising Christians and where there is no organic link between the home, the school and the church. The giving of religious instruction apart from the life of worship and fellowship in the Christian community, is to make of Christianity an intellectual exercise and to lose that integration of mind, emotions and will in the service of Christ which is the essence of Christian discipleship.

*The Content of Christian Education.*—This brings us to the heart of our subject and to the particular contribution which Christian education must make to-day in schools throughout the world. It should be clear from what has already been said that education which proceeds from Christian assumptions is as distinct from that based upon scientific humanism as it is from that based upon Marxism. A Christian philosophy of education must spring from the basic assumptions of Christian theology. These are revealed truths which must be accepted as part of the given-ness of life. Reduced to their simplest terms they consist of five propositions: (1) God as Creator. (2) Man as created being. (3) Man as sinner. (4) God as Redeemer. (5) God as the Creator of true community. The subject matter of Christian education is the interpretation of these given facts, and this is a process which at one and the same time informs and influences mind, emotions and will. Thus the Christian parts company with the scientific humanist because he interprets facts in the light of his beliefs and does not build up his beliefs from the facts which he accumulates. For him, facts as such are not to be equated with truth. Part of the truth of a situation is the interpretation which you put upon the facts and, even more important, the purpose for which you use the knowledge discovered. This kind of wisdom is revealed through worship, prayer and Bible study; it is communicated by a personal God to those who seek His will.

The Christian teacher must work out his fundamental beliefs in terms



of educational theory and practice. His central belief in the existence of a God Who is Person and is knowable will, of necessity, affect his total view of the world and of man. His attitude to his subject matter will be one of humility and integrity. He will not twist the facts nor subordinate them to any racial or political end as was done in Nazi Germany and appears to be done at the present time by the Marxists. Because the truth is God's truth it must not be trifled with. Furthermore, belief in God as Creator of the world is the integrating factor in all knowledge. Instead of being a collection of fragments seemingly unrelated, knowledge becomes unified and whole for it is, in the last resort, knowledge of God and of His creation. Here we would suggest that Christian educationists might experiment with the curriculum. If education, to use a phrase of Professor Whitehead's, is the opening up of the personality to "life in all its manifestations," we can divide life into three main departments: the spiritual environment, the material environment and the relation of the individual to other human beings. The subjects of the curriculum can thus be grouped into those which open up the mind and imagination to the spiritual universe—Art, Music, Philosophy and Theology; those which are concerned with the life of man—Literature, Geography, History, Civics; those which are concerned with the material environment, the natural sciences. Even these divisions are only for convenience. Connecting them all together is the faith of the teacher and his "world-view."

The doctrine of man as sinner is of fundamental importance in the intimate relationships of the school community for education is a personal encounter between teacher and child and between the children themselves. It is this network of personal relationships which is in need of redemption. The teacher who does not know himself to be in the same relationship to God as the children are is in grave danger of inordinate pride. In virtue of his position as adult, with wider experience and greater knowledge, he is tempted to force his own opinions upon his pupils. Furthermore, a perfectionist view of human nature leads to a false psychology of education. Lacking belief in original sin, the teacher is inclined to attribute misbehaviour to environment and not to a defect of the will. This in turn leads to faulty theories of discipline and suggests that if children are allowed complete freedom they will develop along right lines. The Christian knows that all children are by nature self-willed, that his task is to train them in the art of self-discipline and that this can only be fully achieved when they have committed themselves to Jesus Christ. The Christian, unlike the humanist, does not believe that the good life can be lived without divine grace; but only to those who realize their own sinfulness and inadequacy can grace be given. This fact is not recognized by those who think that children will become good citizens by teaching them ethics without religion.

The doctrine of Man's redemption through the work of Christ reminds us that Christianity is not pessimistic about human nature for Man is capable of doing "all things" through Christ. Because each individual is of infinite worth in the sight of God, the Christian teacher will never despair of any child. His relationship to his pupils will be based on love; sarcasm and fear will find no place in his dealings with them.

This does not mean a sentimental attitude to children. A great headmaster was described by his boys as a beast—but a just beast! Perhaps this is as good a definition as any (allowing for the language of boys) of a Christian teacher.

God is the creator of true community. The doctrine of the Holy Spirit, through whose agency the new community is being built, recalls the fact that the Christian does not flourish in isolation but must become a member of the Body. In so far as the school is regulated and inspired by the Spirit of Christ it is a Christian community and in its day-to-day life Christian values are mediated to each individual. He grows up to accept a way of life, the intellectual justification of which is unfolded, as he is capable of understanding it, in private conversation and in periods of religious instruction. In a day school, this Christian pattern of life will be largely obscured unless the home is Christian and the boy or girl belongs to a local church. The Christian teacher will make it clear, both by example and teaching, that he does not consider it possible to lead the Christian life without the constant spiritual refreshment which comes from membership of a worshipping community. It will be obvious to all teachers, but especially to those in non-Christian lands, that the closest integration between home, school and church is essential if Christian education is to be really effective. There is constant danger that the child's life will be torn by conflicting standards and beliefs; this must be reduced to a minimum by bringing together teachers, parents and clergy into active partnership.

*The Consecrated Minority.*—Christians must come to think of themselves in the Biblical sense as the People of God, the consecrated minority through whom God is working out His purpose of the redemption of the world. Christian education is then seen as the process whereby the young are trained to take their place in the ranks of these Christian cells throughout the world. From the Christian schools must go out an *élite* of Christian youth who will come to take their place as leaders in church and state. The greatest need of our time is for men of integrity who will never subordinate the personal to the functional or think of efficiency as the primary virtue. By producing such people the Church will best serve the State, for it will be supplying leaders who will owe their allegiance to God and their fellows rather than to themselves or to some fanatical creed. In many parts of the world, the Church will have to choose, in the light of its very limited resources, between maintaining few schools in which truly Christian education can be given, or many in which the education given is indistinguishable from that given in secular institutions. There will often be strong popular pressure to follow the second course but this should surely be resisted. We shall best serve the world by training in our schools boys and girls who are good citizens because their citizenship is in heaven; who will serve men because they are serving God; who will grow up able to discipline themselves because they trust on One Whose service is perfect freedom. Such people will be the leaven without which human society must degenerate into a mechanical and soulless totalitarianism. Through them the Spirit of God will transform the world; by their faith the rival secularisms will be overthrown.

# WHITHER ISLAM AND CHRISTIANITY?

By ERIC BISHOP\*

ONE of the most pressing problems before the Church of Christ to-day in the Near and Middle East, but also farther afield, is a reorientation of the relationship between Islam and Christianity as religious cultures rather than as political systems. We should surely forget for practical purposes the *obiter dicta* of the past as slogans that have had their day. Islam, as the faith of 250,000,000 people, can scarcely be described either as a Christian heresy or as a *post eventum* prophecy of the religion of Jesus; still less as a bastard form of Judaism, even though we admit that the debt of incipient Islam to contemporary Judaism was far greater than that to surrounding Christian dogmas and influences. The fact, however, remains that, faced with the centrality of the Christian evangel in the person of Christ, Islam would seem at times more closely related still to Judaism.

During the recent war, so the story goes, a friendly Rabbi accepted an invitation to lunch in a well-to-do Christian home in the Near East. The Rabbi was in khaki. In due course the conversation turned to the subject of monotheism. To the consternation of the Christian host with his guests, the Rabbi gave it as his personal judgment that Judaism was theologically closer to Islam than it was to Christianity because of the extraordinary attitudes of Judaism and Christianity towards Jesus Christ (Who was, however, not actually named during the conversation). The Rabbi felt that the "Christ of Islam" was more compatible with his faith than the Christ of Christianity. In each case, despite Islam's virile belief in the Virgin Birth, the subject can be dealt with on the human plane. It might almost be said that Islam, while admitting the historicity of Christ, has practically refused to admit the relevance of the ideas bound up with His teaching.

It is difficult, however, to avoid criticism of the Rabbi's judgment as not only superficial, but as doing scant justice to any of the three monotheistic religions. The material about our Lord enshrined in the Qur'an came, for better or for worse, from Christian rather than Jewish sources. It merely happens that Judaism and Islam deal with a human Jesus: their respective reasons for doing so are in no way related. If there is any alliance here it is falsely based. What Islam owes in history and in thought to Judaism has nothing to do with their respective attitudes to the founder of Christianity, even if in each case it is that very attitude that divides each from "theological" agreement with Christianity. While we should never forget the interplay culturally and morally of the three religions, whether they are considered in their seventh century setting or in the enlarged area of the twentieth, so far as Christ is concerned the Church of Christ must deal distinctively and separately

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when discussing the centrality of His Person with either of the other monotheistic cultures.

Even if the verdict of the Jewish Chaplain was accepted as true, the fact remains that for thirteen centuries the conception of the Founder of Christianity, which Islam has absorbed, is that of a Christ of Whose earthly life next to nothing is known officially, and Whose death (and therefore resurrection) are officially ignored. There are, of course, Muslims as individuals who do not give more than face value to the official version. There may be more echoes of the Gospels in the Qur'an than Christian Scholarship has always allowed. These apart, however—in any case orally transmitted—and leaving out of account the sparse and hurried references to a “healing ministry,” there are few matters of importance. It ought to be more startling than it is that Jesus is called “al Masih” on several occasions, an appellation that Islam retained all down the centuries, while using a different name for “Jesus” from that in vogue among the Christians. Probably in the latter case the Muslim “*Isa*” came into Arabic through Greek, and the Christian “*Yasu*” through Semitic media. The retention of “al Masih,” always usable and understandable in talking with Muslim friends to-day, must mean *inter alia* that Muhammad, in disputation with the Jews, laid no claim to the Messiahship. Whether he was aware of it or not, he was allowing that Jesus in the thought of Christians and in ordinary speech was different from the rest of the prophets. Perhaps even more vital is the further nomenclature of “Ibn Mariam.” As an honorific title penetrating Arabia both from the Asiatic and the African directions, the implication is that it must have meant a very great deal in the sixth and seventh centuries to be known popularly as “Son of Mary.” Considering the single occurrence of the title in the New Testament, the conclusion is forced on us that in the centuries prior to the Rise of Islam what had been almost epithet of belittlement had reached the dignity of a “name” as “divine” as “Al Masih” itself. Not for nothing was Jesus known as “Son of Mary” on both sides of the Red Sea. If “Christ,” however, has become to all intents and purposes an alternative to “Jesus,” and to-day “Son of Mary” is not a way of expressing divinity that would commend itself to all Christendom, yet the Christian Church in this century must find and use just as unequivocal terminology that will testify to Islam its unswerving faith in the deity of our Lord. This must be backed by an attitude that will represent to Muslim friends just how the Christian regards Jesus. In the modern missionary approach to Islam the centrality of Jesus is inescapable. There can be no “watering down” of His deity in the Christian attitude and devotion. If what Islam mostly wants is a fresh mental picture of Jesus “going about as man amongst men,” it no less requires a proper understanding both of the ultimate meaning of the terms it uses to designate Jesus and the facts about Him which are part of its official belief with regard to Him. Though this excludes the Crucifixion and the Resurrection, it includes a theory at least of the Virgin Birth and an Ascension of sorts. Thus presumably these two credal statements which lie partly at the back of the erstwhile suggestion that Islam was a Christian heresy. The question is whether, having the doctrine of

Virgin Birth *in common* with the Qur'an, what it stands for can be made significant in the intercourse of Islam with the Church of Christ. So often in conversation with Muslims the issue revolves around the Crucifixion—the Resurrection naturally finds no place—and the Incarnation recedes into the background. It is somewhat amazing that the Nativity should have had so little moral influence in the Muslim World as to end in neglect of Jesus' teaching almost entirely. While we refuse to minimize the value of the "Cross" (crucifixion) in Christian history and experience, a little more emphasis on the Incarnation, coupled with the Nativity background, should lead to a greater recognition of the accompanying value of what Jesus "began both to do *and to teach.*" The Gospels must be brought within the circle of Islamic study and thinking. The Arab mind, for the most part, has to be brought to bear on New Testament Scholarship, not in the superficial way in which a modernist Islamic type has been recently dealing with Christian origins, but more conscientiously and with a discrimination that would be honest and profitable alike in both religions for the better understanding of the Christ.

This is the main desideratum of a genuine spirit of research into the problem of happier intellectual and spiritual relationship between Islam and the Christian Church. But there would be at least two worthwhile by-products accruing from this new approach. It almost goes without saying that the contacts of the Qur'an are much better known to Western Scholarship, whether specifically Christian or more indefinitely Orientalist, than the contents of the New Testament to Islamic Scholarship whether Indian or Near Eastern. But a hopeful grasp of the original intention of the Gospels and their picture of Jesus, coupled with a deeper appreciation of the impact of His personality in the first centuries, as more than outlined in the Epistles, could not but be valuable to the Muslim world both scholastic and ordinarily literate. There must have been several missionaries of various denominations, who have numbered "Muslim-Christians" among their friends, who reached the Christian position largely through an intelligent and unbiased reading of the New Testament literature, against a background of Christian friendship. A prime need to-day throughout those countries where Christians and Muslims meet, the latter generally in the overwhelming majority, is to sit together in frank discussion around the Qur'an and the New Testament. Where there is Judaism represented in the area, such discussions would be shared over a wider circle; but care should be taken to study the Tora, the Qur'an and the New Testament not for the purpose of Comparative Religion, but for the better understanding of the individual faith of Jews, Muslims and Christians as such.

Secondly, united research of this nature would be enriching to the study of the New Testament. Jewish Scholarship, through Montefiore and others, has given fresh light on certain Gospel sayings, for instance. But a similar contribution has yet to be made by Islamic Scholars of modern times. It would not necessarily be along lines already traversed. But the fact remains that most of the Arabic-speaking Muslim World fell away from Christianity before the new way of life that spread so rapidly in the early Islamic decades—sometimes resulting in a rapid



declension as in North Africa—sometimes in a more gradual Islamization as in Egypt and Palestine. There must have been left embedded, however, in the “Islam” of these countries relics of a New Testament religion—ideas, turns of expression, customs that take us back to the first century A.D. True enough that much of this has been noted and made available for the West by Western Christians, mostly missionaries, as the Bible Dictionaries reveal, but there are things hidden to western eyes and ears, however alert and open, waiting for the revelation of the Sons of the East. A movement of this kind would prove a healthy answer to the perhaps over Western approach to the New Testament and Christian origins characteristic of much Scholarship early this century. We cannot overlook in this connection the early versions of the New Testament in Arabic, liturgical and straightforward: the later translations up to the great versions of Van Dyck and the Jesuits a hundred years ago; the revived importance of Tatian’s Diatessaron; an endeavour in which, with the memory of Maracci and Erpenius, the scholars of Catholic and Protestant Christianity can co-operate, sharing in a fresh approach to the Muslim World all too belated but none the less needed and to be welcomed as the herald of happier things to come. It is high time the Christian Church was thoroughly bestirred.

### BOOK NOTICES

We are all well aware that the meeting of the International Missionary Council at Whitby, Ontario, in July, 1947, marked an important advance in the world-wide expansion of the Christian faith, and the publication of *Renewal and Advance* (Ed. C. W. Rawson, Edinburgh House Press, 6s.) is therefore very welcome, for it brings together the addresses at that Conference, and the statements which were issued.

*Africans in Khaki* (by D. H. Barber, Edinburgh House Press, 3s. 6d.) The former African Public Relations Officer, G.H.Q., M.E.F., has written an “unbiased record of an ordinary Englishman who worked alongside Africans in various backstage but essential jobs.” It is a grand tribute to the work of Christian missions in East Africa and at the same time a challenge to all those who will have the responsibility of leadership in Africa in the next few years. *Heroes of the Church Today* (Ruth Henrich, S.P.G., 3s. 6d.) gathers together some of the episodes in the Far East during the last war which show the results of the work of the Christian Church in Burma, Japan and the Pacific Islands. *Jungle Witnesses* (Bishop of Rangoon, S.P.G., 3s. 6d.) gives an inspiring picture of some of the Karen Christians witnessing to their faith before Buddhist neighbours, Japanese torturers and Burmese political leaders. In *Mapupula* (Florence M. Blaxall, S.P.G. 3s. 6d.) there is a description of another type of Christian witness. This description of the way in which an African deaf-blind boy was helped to overcome his physical disabilities illustrates the growing response of the Church to a need which is urgent throughout Africa.

On quite a different subject, but one of great interest to the Overseas Church is *Yours in the Fight* (M. C. Hale and J. M. S. Cave, S.P.C.K., 2s. 6d.), which is the story of the life and work of Prebendary Wilson Carlile, the founder of the Church Army.